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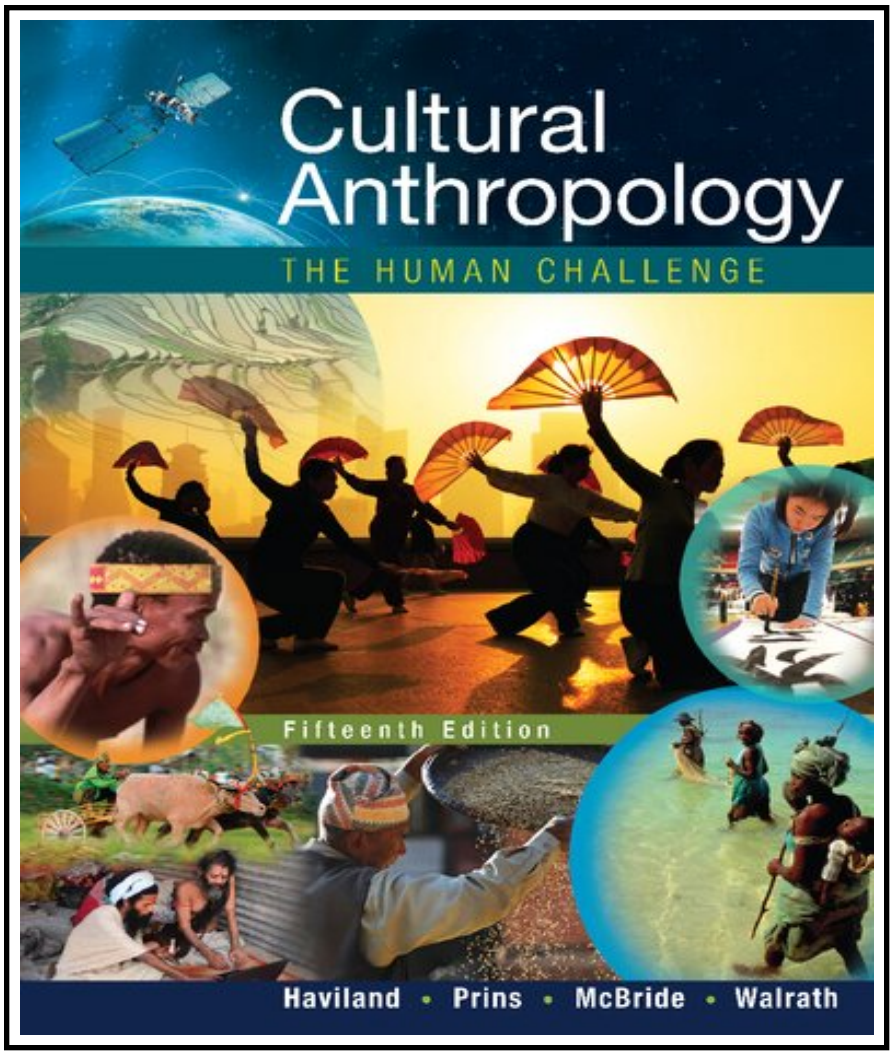
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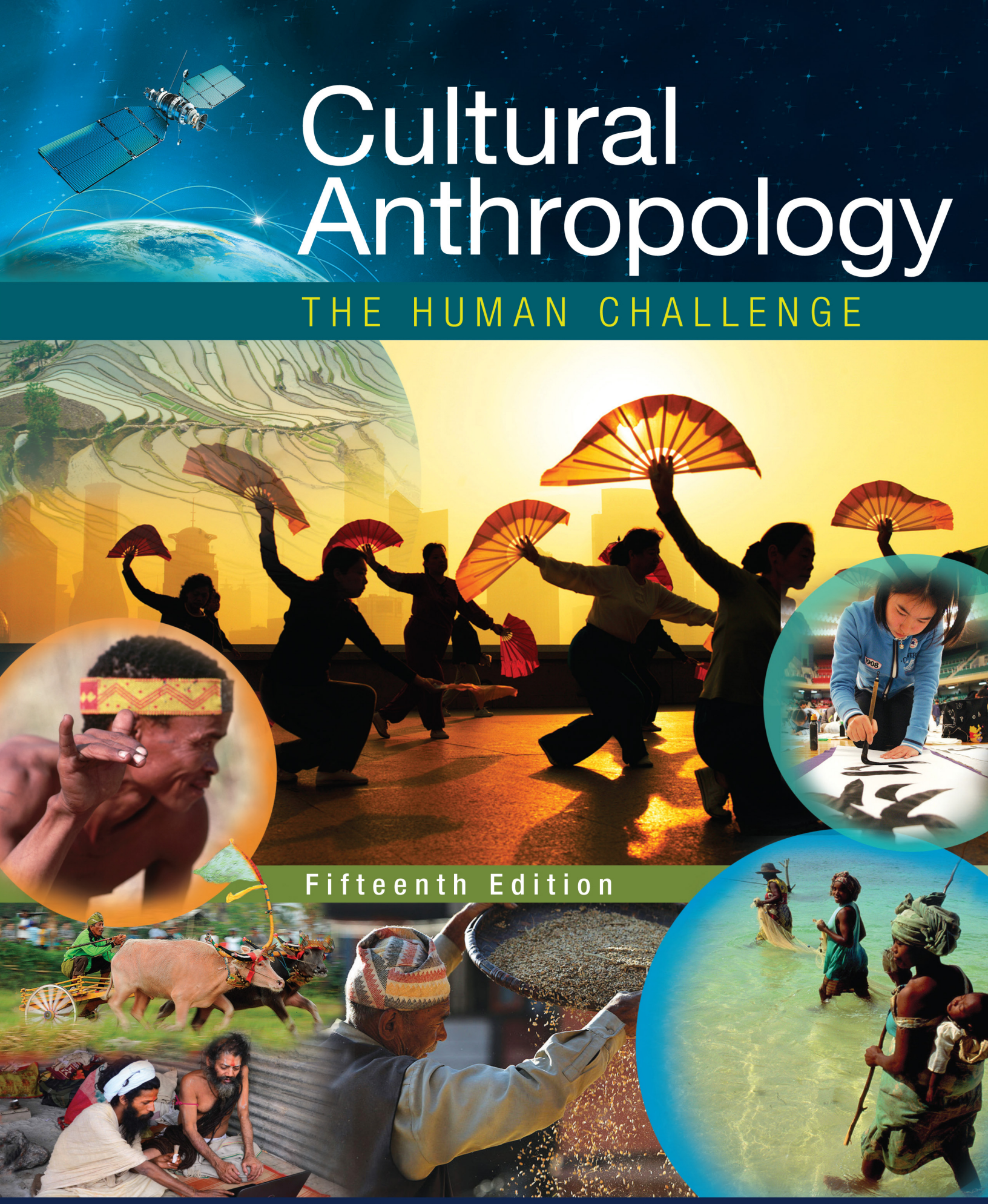


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Cultural Anthropology

THE HUMAN CHALLENGE

Fifteenth Edition

Haviland • Prins • McBride • Walrath

CULTURAL ANTHROPOLOGY

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Fifteenth Edition

CULTURAL ANTHROPOLOGY

THE HUMAN CHALLENGE

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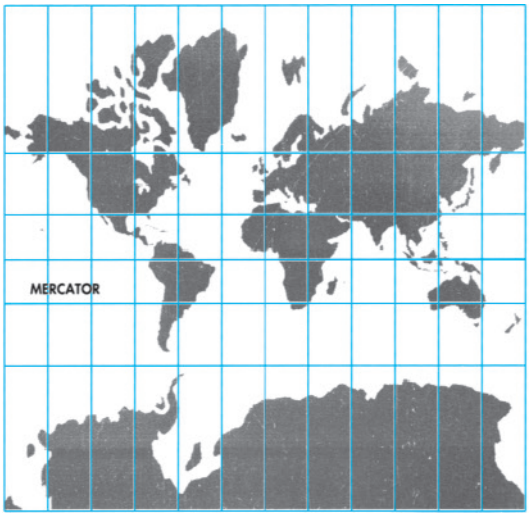
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DEDICATION

Dedicated to Na'imah Musawwir Khalil, a bright and beautiful African American girl who first heard about different cultures while curled in her young mother's womb in a lecture hall at Kansas State University. May the deeper insights—born of unbiased knowledge about humanity in its sometimes-bewildering variety—guide your generation in seeking peace and happiness for all.

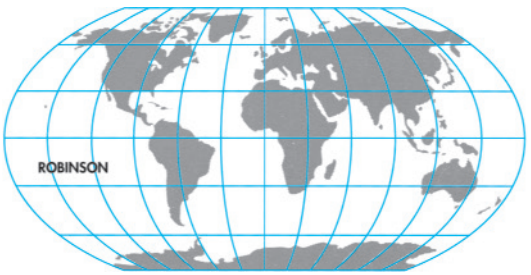
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Putting the World in Perspective









Although all humans we know about are capable of producing accurate sketches of localities and regions with which they are familiar, **cartography** (the craft of mapmaking as we know it today) had its beginnings in 16th-century Europe, and its subsequent development is related to the expansion of Europeans to all parts of the globe. From the beginning, there have been two problems with maps: the technical one of how to depict on a two-dimensional, flat surface a three-dimensional spherical object, and the cultural one of whose worldview they reflect. In fact, the two issues are inseparable, for the particular projection one uses inevitably makes a statement about how one views one's own people and their place in the world. Indeed, maps often shape our perception of reality as much as they reflect it.

In cartography, a **projection** refers to the system of intersecting lines (of longitude and latitude) by which part or all of the globe is represented on a flat surface. There are more than a hundred different projections in use today, ranging from polar perspectives to interrupted "butterflies" to rectangles to heart shapes. Each projection causes distortion in size, shape, or distance in some way or another. A map that correctly shows the shape of a landmass will of necessity misrepresent the size. A map that is accurate along the equator will be deceptive at the poles.

Perhaps no projection has had more influence on the way we see the world than that of Gerhardus Mercator, who devised his map in 1569 as a navigational aid for mariners. So well suited was Mercator's map for this purpose that it continues to be used for navigational charts today. At the same time, the Mercator projection became a standard for depicting landmasses, something for which it was never intended. Although an accurate navigational tool, the Mercator projection greatly exaggerates the size of landmasses in higher latitudes, giving about two-thirds of the map's surface to the northern hemisphere. Thus the lands occupied by Europeans and European descendants appear far larger than those of other people. For example, North America (19 million square kilometers) appears almost twice the size of Africa (30 million

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square kilometers), whereas Europe is shown as equal in size to South America, which actually has nearly twice the landmass of Europe.

A map developed in 1805 by Karl B. Mollweide was one of the earlier *equal-area projections* of the world. Equal-area projections portray landmasses in correct relative size, but, as a result, distort the shape of continents more than other projections. They most often compress and warp lands in the higher latitudes and vertically stretch landmasses close to the equator. Other equal-area projections include the Lambert Cylindrical Equal-Area Projection (1772), the Hammer Equal-Area Projection (1892), and the Eckert Equal-Area Projection (1906).

The Van der Grinten Projection (1904) was a compromise aimed at minimizing both the distortions of size in the Mercator and the distortion of shape in equal-area maps such as the Mollweide. Although an improvement, the lands of the northern hemisphere are still emphasized at the expense of the southern. For example, in the Van der Grinten, the Commonwealth of Independent States (the former Soviet Union) and Canada are shown at more than twice their relative size.

The Robinson Projection, which was adopted by the National Geographic Society in 1988 to replace the Van der Grinten, is one of the best compromises to date between the distortions of size and shape. Although an improvement over the Van der Grinten, the Robinson Projection still depicts lands in the northern latitudes as proportionally larger at the same time that it depicts lands in the lower latitudes (representing most Third World nations) as proportionally smaller. Like European maps before it, the Robinson Projection places Europe at the center of the map with the Atlantic Ocean and the Americas to the left, emphasizing the cultural connection between Europe and North America, while neglecting the geographic closeness of northwestern North America to northeastern Asia.

The following pages show four maps that each convey quite different cultural messages. Included among them is the Gall-Peters Projection, an equal-area map that has been adopted as the official map of UNESCO (the United Nations Educational, Scientific, and Cultural Organization), and a map made in Japan, showing us how the world looks from the other side.

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The Robinson Projection

The map below is based on the Robinson Projection, which is used today by the National Geographic Society and Rand McNally. Although the Robinson Projection distorts the relative size of landmasses, *it does so much less than most other projections*. Still, it places Europe at the center of the map. This particular view of the world has been used to identify the location of many of the cultures discussed in this text.



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The Gall-Peters Projection

The map below is based on the Gall-Peters Projection, which has been adopted as the official map of UNESCO. Although it distorts the shape of continents (countries near the equator are vertically elongated by a ratio of 2 to 1), the Gall-Peters Projection does show all continents according to their correct relative size. Though Europe is still at the center, it is not shown as larger and more extensive than the Third World.



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Japanese Map

Not all maps place Europe at the center of the world, as this Japanese map illustrates. Besides reflecting the importance the Japanese attach to themselves in the world, this map has the virtue of showing the geographic proximity of North America to Asia, a fact easily overlooked when maps place Europe at their center.



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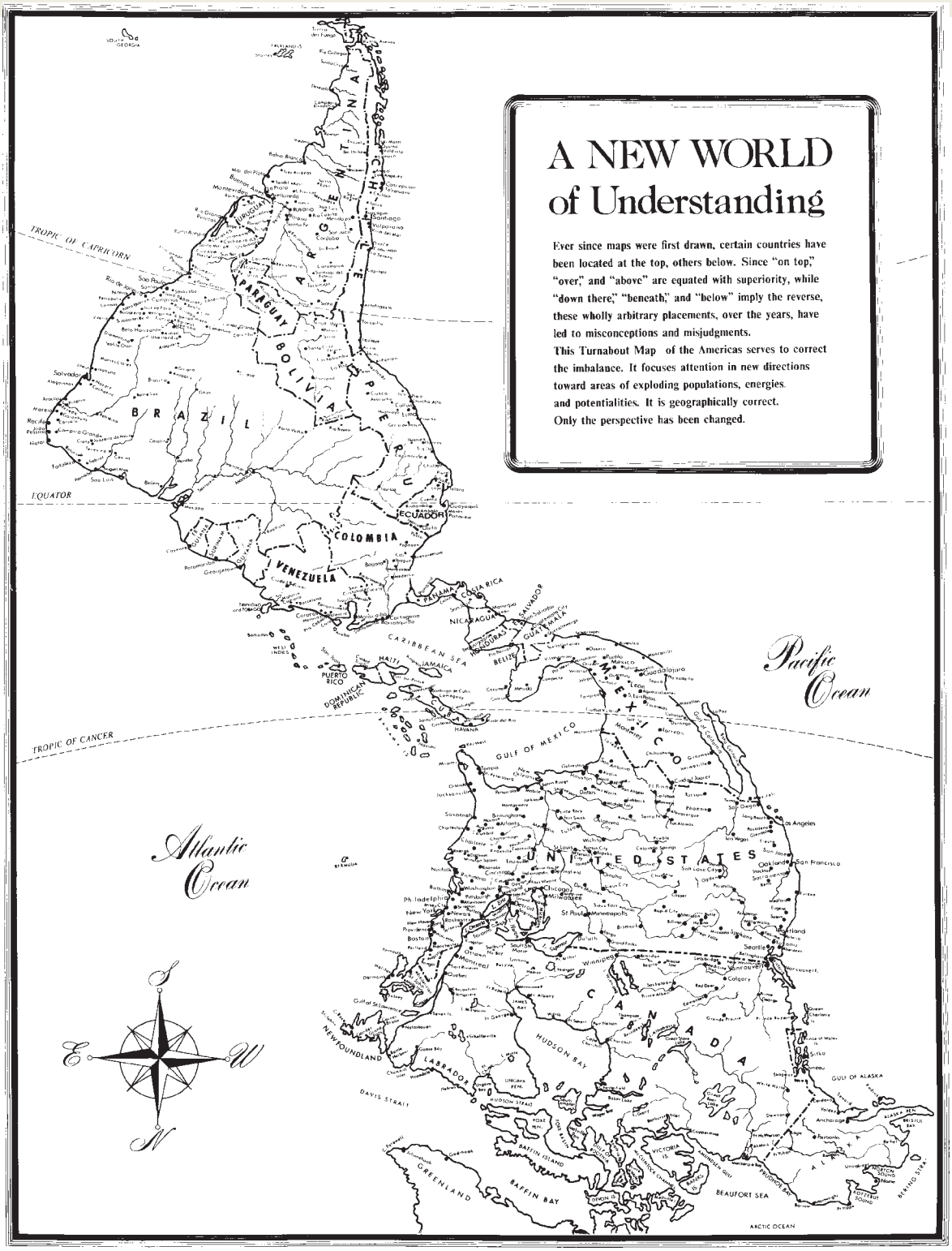


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The Turnabout Map

The way maps may reflect (and influence) our thinking is exemplified by the Turnabout Map, which places the South Pole at the top and the North Pole at the bottom. Words and phrases such as “on top,” “over,” and “above” tend to be equated by some people with superiority. Turning things upside-down may cause us to rethink the way North Americans regard themselves in relation to the people of Central America.

© 1982 by Jesse Levine Turnabout Map™—Dist. by Laguna Sales, Inc., 7040 Via Valverde, San Jose, CA 95135



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Preface

For the last edition of this textbook, we did some serious housecleaning—sorting through the contents "clear down to the bottom to determine what should be kept and what should be tossed to make room for new material that warrants a place in a limited space." Our efforts resulted in a book more thoroughly revised than any new edition since Bill Haviland took on coauthors at the turn of the century. For the current edition of *Cultural Anthropology: The Human Challenge*—the fifteenth—we continued our paring down efforts, reducing the overall narrative by nearly 10 percent in order to give more space to stimulating visuals and other pedagogical enhancements. Once again, our own ongoing research fueled our efforts, as did vital feedback from students and anthropology professors who have used and reviewed previous editions. Once again, we scrutinized the archetypal examples of our discipline and weighed them against the latest innovative research methodologies, archaeological discoveries, genetic and other biological findings, linguistic insights, ethnographic descriptions, theoretical revelations, and significant examples of applied anthropology.

And then, this team of veteran coauthors took an entirely new turn. Working closely with our publisher, we adapted our newly trimmed text to **MindTap**—a personalized digital learning solution that engages students with interactivity while also offering them and instructors choices in content, platform devices, and learning tools. So it is that the fifteenth edition of this Haviland et al. anthropology textbook weds depth of experience to cutting-edge learning innovations. More than a traditional textbook, it has become a holistic learning tool that presents both classical and fresh material in variety of ways designed to stimulate student interest, stir critical reflection, and prompt aha moments.

Our Mission

Most students enter an introductory anthropology class intrigued by the general subject but with little more than a vague sense of what it is all about. Thus, the first and most obvious task of our text is to provide a thorough introduction to the discipline—its foundations as a domain of knowledge and its major insights into the rich diversity of humans as a culture-making species. Recognizing the wide spectrum of students enrolled in entry-level anthropology courses, we cover the fundamentals of the discipline in an engaging, illustrative fashion—providing a broad platform on which teachers can expand the exploration of concepts and topics in ways that are meaningful to them and to their particular group of students.

In doing this, we draw from the research and ideas of a number of traditions of anthropological thought, exposing students to a mix of theoretical perspectives and methodologies. Such inclusiveness reflects our conviction that different approaches offer distinctly important insights about human biology, behavior, and beliefs.

If most students start out with only a vague sense of what anthropology is, they often have even less clearly defined (and potentially problematic) views concerning the position of their own species and cultures within the larger world. A second task for this text, then, is to encourage students to appreciate the richness and complexity of human diversity. Along with this goal is the aim of helping them to understand why there are so many differences and similarities in the human condition, past and present.

Debates regarding globalization and notions of progress; the "naturalness" of the mother, father, child(ren) nuclear family; new genetic technologies; and how gender roles relate to biological variation all benefit greatly from the distinct insights gained through anthropology's wide-ranging, holistic perspective. This aspect of the discipline is one of the most valuable gifts we can pass on to those who take our classes. If we as teachers (and textbook authors) do our jobs well, students will gain a wider and more open-minded outlook on the world and a critical but constructive perspective on human origins and on their own biology and culture today. To borrow a favorite line from the famous poet T. S. Eliot, "The end of all our exploring will be to arrive where we started and know the place for the first time" ("Little Gidding," *Four Quartets*).

We have written this text, in large part, to help students make sense of our increasingly complex world and to navigate through its interrelated biological and cultural networks with knowledge, empathy, and skill,

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whatever professional path they take. We see the book as a guide for people entering the often-bewildering maze of global crossroads in the 21st century.

Organization and Unifying Themes

In our own teaching, we recognize the value of marking out unifying themes that help students see the big picture as they grapple with the vast array of material involved with the study of human beings. In *Cultural Anthropology*: *The Human Challenge* we employ three such themes:

1. ***Systemic adaptation.*** We emphasize that every culture, past and present, like the human species itself, is an integrated and dynamic system of adaptation that responds to a combination of internal and external factors, including influences of the environment.
2. ***Biocultural connection.*** We highlight the integration of human culture and biology in the steps humans take to meet the challenges of survival. The biocultural connection theme is interwoven throughout the text—as a thread in the main narrative and in boxed features that highlight this connection with a topical example for every chapter.
3. ***Globalization.*** We track the emergence of globalization and its disparate impact on various peoples and cultures around the world. European colonization was a global force for centuries, leaving a significant and often devastating footprint on the affected peoples in Asia, Africa, and the Americas. Decolonization began about 200 years ago and became a worldwide wave in the mid-1900s. However, since the 1960s, political and economic hegemony has taken a new and fast-paced form: globalization (in many ways a process that expands or builds on imperialism). Attention to both forms of global domination—colonialism and globalization—runs through *Cultural Anthropology*: *The Human Challenge*, culminating in the final chapter where we apply the concept of structural power to globalization, discussing it in terms of hard and soft power and linking it to structural violence.

Pedagogy

Cultural Anthropology: *The Human Challenge* features a range of learning aids, in addition to the three unifying themes described previously. Each pedagogical piece plays an important role in the learning process—from clarifying and enlivening the material to revealing relevancy and aiding recall.

MindTap

This all-encompassing innovation heads the inventory of pedagogical perks in this new edition. MindTap is a customizable digital learning solution that contains all the material for the course in one easy-to-use online interface. On top of an array of tools and apps that help students understand the text, the MindTap for *Cultural Anthropology*: *The Human Challenge* offers several dynamic activities for students that illustrate chapter concepts—including photo analysis exercises, engaging videos, interactive GIS story maps, fieldwork activities, and "Mastery Training," an adaptive learning study tool that helps students master core concepts.

Accessible Language and a Cross-Cultural Voice

In the writing of this text, we consciously cut through unnecessary jargon to speak directly to students. Manuscript reviewers have recognized this, noting that even the most difficult concepts are presented in straightforward and understandable prose for today's first- and second-year college students. Where technical terms are necessary, they appear in bold type with a clear definition in the narrative. The definition appears again in the running glossary at the bottom of our pages, as well as in a summary glossary at the end of the book.

To make the narrative more accessible to students, we deliver it in chewable bites—short paragraphs. Numerous subheads provide visual cues to help students track what has been read and what is coming next.

Accessibility involves not only clear writing enhanced by visual cues, but also an engaging voice or style. The voice of *Cultural Anthropology*: *The Human Challenge* is distinct among introductory texts in the discipline because it has been written from a cross-cultural perspective. We avoid the typical Western "we/they" voice in favor of a more inclusive one to make sure the narrative resonates with both Western and non-Western students and professors. Also, we highlight the theories and work of anthropologists from all over the world. Finally, we have drawn the text's cultural examples from industrial and postindustrial societies as well as nonindustrial ones.

Compelling Visuals

The Haviland et al. texts garner praise from students and faculty for having a rich array of visuals, including maps, photographs, and figures. This is important because humans—like all primates—are visually oriented,

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and a well-chosen image may serve to "fix" key information in a student's mind. Unlike some competing texts, nearly all of our visuals are in color, enhancing their appeal and impact.

Photographs

Our pages feature a hard-sought collection of arresting, content-rich photographs. Large in size, many of them come with substantial captions composed to help students do a "deep read" of the image. Each chapter features more than a dozen pictures, including our popular Visual Counterpoints—side-by-side photos that effectively compare and contrast biological or cultural features.

Maps

Map features include our "Putting the World in Perspective" map series, locator maps, and distribution maps that provide overviews of key issues such as pollution and energy consumption. Of special note are the Globalscape maps and stories, described in the boxed features section a bit further on.

Challenge Issues

Each chapter opens with a Challenge Issue and accompanying photograph, which together carry forward the book's theme of humankind's responses through time to the fundamental challenges of survival within the context of the particular chapter.

Student Learning Objectives, Knowledge Skills, and Chapter Checklists

Each chapter features a set of learning objectives (presented just after the Challenge Issue and photograph). These objectives focus students on the main goals, identifying the knowledge skills they are expected to have mastered after studying each chapter. The main goals are incorporated in a closing Chapter Checklist, which summarizes the chapter's content in an easy-to-follow format.

Thought-Provoking Questions

Each chapter closes with four Questions for Reflection, including one that relates back to the Challenge Issue introduced in the chapter's opening. Presented right after the Chapter Checklist, these questions ask students to apply the concepts they have learned by analyzing and evaluating situations. They are designed to stimulate and deepen thought, trigger class discussion, and link the material to the students' own lives.

In addition, every Biocultural Connection essay ends with a probing question designed to help students grapple with and firmly grasp that connection. Also, the Globalscape features conclude with a Global Twister question, which asks students to think more deeply about the issue presented in the essay.

Integrated Methods: Digging into Anthropology

New to this edition is our **Digging into Anthropology** feature, presented at the end of every chapter, just after the Questions for Reflection. These hands-on assignments offer students an opportunity to delve into each chapter's content through mini fieldwork projects designed to integrate methodology throughout the book and prod students in exploring topics in their own culture.

Integrated Theory: Barrel Model of Culture

Past and present, every culture is an integrated and dynamic system of adaptation that responds to a combination of internal and external factors. A pedagogical device we refer to as the "barrel model" of culture illustrates this. Depicted in a simple but telling drawing (Figure 2.7), the barrel model shows the interrelatedness of social, ideological, and economic factors within a cultural system along with outside influences of environment, climate, and other societies. Throughout the book examples are linked to this point and this image.

Integrated Gender Coverage

In contrast to many introductory texts, *Cultural Anthropology*: *The Human Challenge* integrates coverage of gender throughout the book. Thus, material on gender-related issues is included in every chapter. As a result of this approach, gender-related material in this text far exceeds the single chapter that most books devote to the subject.

We have chosen to integrate this material because concepts and issues surrounding gender are almost always too complicated to remove from their context. Spreading this material through all of the chapters has a pedagogical purpose because it emphasizes how considerations of gender enter into virtually everything people do. Gender-related material ranges from discussions of gender roles in evolutionary discourse and studies of nonhuman primates to intersexuality, homosexual identity, same-sex marriage, and female genital mutilation. Through a steady drumbeat of such coverage, this edition avoids ghettoizing gender to a single chapter that is preceded and followed by resounding silence.

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Cultural Anthropology : The Human Challenge 15Th Edition Dana Walrath

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